WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

VOL. II.] LEXINGTON, KY. SEPTEMBER 14, 1825. [No. 10

PRINTED BY
THOMAS T. SKILLMAN.

Published every Wednesday, at THREE DOLLARS per annum, in the currency of Kentucky, in advance, and increasing by TWENTY-FIVE CENTS for every three months delay.

No subscriber at liberty to discontinue until all arrearages are paid up.

All letters must be post paid.

STATE OF THE JEWS.

From the 16th Report of the London Jews' Society.

Of the favourable disposition manifested by many of the Jews in Silesia, your committee had occasion to speak in their last Report. They have since received the most gratifying comfirmation of this fact, from Mr. Smith, the Society's Missionary at Leipsig, who visited several parts of Silesia during the last summer. He writes from Breslau—

One part of the town, and that not a little one, is inhabited by Jews almost exclusively; to whom, as soon as I found a convenient opportunity, I made my object known. From that time to the present moment they have been coming to me for books, &c. from morning to evening, and some of them have repeated their visits a great many times; and, on the whole, I have never seen in any town such a favourable disposition among the Jews to Christianity.

The first who came to me was a respectable venerable-looking man, who interested me much; and with whom I had a long conversation on the present state of Judaism, the Jews in the town, and Christianity. He lamented, with tears, and apparently with all his soul, the fallen state of the Jewish Church; and said that it waseasy to perceive that the Service, as it was now conducted in their temples, could not be pleasing to God. I asked him if he really believed that the Messiah promised to his Nation had already appeared: he replied, "If he has not, he never will." "Do you really believe Christianity to be true."—"Yes, with all my soul; and if you would stay among us here for some time, till you could know us more intimately, you would find that more than half of the Jews in the town believe it also."

A great number have been with me, who I have good reason to conclude mean quite as faithfully as the old man.

In a letter written a few days later than the preceding, Mr. Smith says—

To day, from early in the morning till late in the evening, I had Jews constantly calling for books and explanations of some passages.—Two students of Medicine at the University called, and requested to see our books. One of them said that he had read a little in them, which had very much pleased him: and that he had studied the Talmud till he was 18 years of age; but, finding that it led to nothing, he had declined it, and was seeking something better: never did I see more joy pictured in any one's countenance than in his, while he related the change which had taken place in his mind

since he became acquainted with Christianity.

And again, three days after—

To day and yesterday, crowded with Jews the whole of the day, requesting books on the subject of Christianity.

A circumstance peculiarly interesting in Mr. Smith's communications is the anxiety for instruction shewn by the Jewish Youth at Breslau. Many of the Students at the University, and the Boys belonging to the Gymnasium or Free School, had applied to him for books and information: he says of the Boys—

I have rarely seen Boys of their age so thoughtful on the subject of religion, among those born of Christian Parents.

Deeply impressed with these encouraging symptoms in the rising generation, Mr. Smith affectionately pleads in their behalf with your Committee. He says—

If you had some good thing to circulate among the Jewish Youth, it would be excellent. Several young Jews have declared to me their intention to be baptized, some of whom are not more than 14 or 15 years of age, who appeared to me *Israelites indeed in whom is no guile*. Let me entreat you not to forget the Jewish Youth: most certainly your labour will not be in vain among them. Remember them in your prayers, and God will most assuredly bless the means.

Nor were Mr. Smith's exertions and encouragements confined to the capital of Silesia: he visited also several of the provincial towns; and, in the course of his tour, met with many opportunities of imparting Christian Instruction, distributing Tracts, &c. which were, he says, most thankfully received. Here also, as in Breslau, the younger Jews seem chiefly to have invited and engaged his attention. One incident furnishes a striking comment on that passage in the Proverbs, *A man's heart deviseth his way, but the Lord directeth his steps:*—

I left Grabaw, intending to reach Kalisch the same day. Having arrived within about seven English miles of the town, I was sent back to have my passport examined and signed by the magistrate in Ostrawo. Not a little disappointed, I returned, but thought on the way that it might be overruled for good. On my arrival here (*Ostrawo,*) the chief magistrate was absent, so that I was obliged to wait his return.

Having taken some refreshment at the inn, a young Jew passed my window; with whom I soon after had some conversation, and gave him a Tract: and in a few minutes he returned, saying, that some one had taken it from him, and requested to have another.—About two hours after, my room was full of Jews; and about 100 were before the house, who were not a little clamorous to be admitted, so that I began to be apprehensive of giving offence to the Police. I therefore cleared my room, locked the door, and went out; thinking that they would disperse, when they saw I was not there. On my return, the crowd was immense. I would not go in, but passed the door, and remained out till about nine in the evening. When I returned all was quiet. This was the Jewish Sabbath. My landlord told me that he had never seen the like before: and that he had sent them away and desired them to come the next day. I told him to tell them, that if they came any more in such crowds, I could not see them. The next day, however, it was the same from morning till late in the evening: and so it continued as long as I stayed, until I was quite worn out, and ill. I had but a few Hebrew New-Testaments, so that I was obliged to take off the binding and divide them: hundreds got nothing. I promised them to come again, or send them something; which did not quite satisfy

them. Several Jewish Schoolmasters came; one of whom told me, that if I would let him have some useful works, from time to time, that he would introduce them into his School. The Christians in the town were favourable to the object, and spoke of it in the highest terms.

From *Great Glogau* also Mr. Smith writes—

In this town they were equally pressing for books: my room was crowded to excess. Many of the Jews here appear to be Christian at heart, and only wait for one another.

LABRADOR.

Remarable preservervation of two Christian Esquimaux.

The following instructive account is extracted from the Dairy kept at Hopedale, and is dated in June 1824:

On the 7th, we received the distressing intelligence, that two Esquimaux Brethren, Peter and Titus, who had gone to an island in the open sea, called Kikkertarsoak, their usual spring-place for catching seals, had been carried off, on a large field of ice, which broke away from the firm ice on the coast.

The news was brought by Conrad, who was with them when the accident happened. As they were all anxious to acquaint their families and relations with the misfortune that had befallen them, Conrad turned the sledge which he had with him into a kind of raft, by tying skins and seals' bladders to it; and thus he contrived to paddle to the firm ice, using a seal javelin as a rudder. They had drifted off above half an hour, before he could set out; but, the sea being perfectly calm, by God's mercy, he reached the firm ice in safety, and hastened hither with the news. His view was, to go with a boat or kayak to the assistance of his brethren: but, by the time he got back to the coast, a south-west wind had carried them so far out into the open sea, that they could hardly be seen on the the horizon; and to follow them was impossible.

We remained till the 16th, in anxious suspense, uncertain what the fate of these poor men might be; and cried often to the Lord to have mercy on them and their afflicted families. On the above mentioned day, we had the inexpressible joy to see them arrive in a sledge. Their hearts and lips overflowed with thanksgiving to their Almighty Preserver; and the whole Congregation joined them in shedding tears of gratitude, for their wonderful escape from a watery grave. Had they been lost, the distress occasioned to their families would have been very great. Peter is a married man.—Titus is single. They are both very skilful seal-catchers. Nine persons would have been left quite destitute; and a poor family of five, to whom they had been benefactors, would likewise have suffered a great loss, had it not pleased God to spare them. The joy of their relatives on seeing them return was past description.

Both these Esquimaux Brethren have written an account of this perilous voyage; chiefly refering to the state of their minds and hearts, under such trying circumstances: by which we see how in their great distress, they turned, with faith and confidence, to the only Helper in need; and how richly they were comforted and supported, under so severe a trial. Different passages of Scripture, suggested to their memory, proved a most efficacious means of strengthening their trust in our Saviour.

From their verbal report, the following may be noticed. When they arrived at the margin of the firm ice, with their sledge and dogs, having no kayak with them, they found that the ice was cracked in several places; suddenly the part on which they stood was

dislodged by a south-west wind and swell; and carried off, in a north easterly direction, toward the open sea. Both the size and strength of the field of ice was such, that it afforded them the means of building a snow-house upon it, about six feet in height, in which they took shelter, during the night and in rainy weather. They had caught eight seals on the day of their departure, which afforded them nourishment; though for want of fuel, they could make no fire, but ate the meat raw and drank the blood. In dreadful uncertainty how this voyage might end, they spent nine days; and were not delivered from their imminent danger till the 13th, when they were brought safe to land. A translation of the account, written by themselves, is subjoined, as affording an undeniable proof of what the grace of God can effect in the hearts of men lately the most ignorant and the rudest among heathen nations.

Peter wrote the following:—

When, on the 4th of June, we were driven off the coast, upon the field of ice, I was not much alarmed, for I did not apprehend much danger. At night, when we lay down to rest, we commended ourselves in prayer to God our Saviour; and gave up our lives into his hands, which we always continued to do.

On the 5th, as we were floating pretty near to the point of Kikkertarsoak, I hoped that our brother Conrad, who had been with us, would come to help us with kayaks. We repeatedly thought we heard the report of fire arms, and therefore fired off our pieces; but toward evening, we perceived that we had been mistaken. Now I began to feel great fears about the preservation of my life; and thinking of my poor forsaken family, I wept much. With many tears, I cried fervently to Jesus to save me. I could speak with Him as if he stood by me, and said—"I pray that I may not be carried to the other side of the water, nor to the south, nor too far to the north, among the unbelievers; but that my body may have decent burial in the earth. O shew mercy to me! and do Thou, the only Helper in need, take care of my poor family!" Then these words occurred to my mind—*Hold fast that which thou hast, that no man take thy crown*; which made me shed tears of gratitude and love to our Saviour, like a child, though at so great a distance from home. I entered our snow-house, weeping; and we both joined in calling upon Jesus for help and comfort. This we did, every morning and evening.

On the 6th, in the morning, finding ourselves carried far away from land, into the ocean, we again looked for comfort to Jesus, and prayed to Him, with many tears, to help us, and direct our course. We sang that verse together, "O lift up thy countenance upon us, &c." and these words were impressed upon my mind, *I am the Good Shepherd, and know my sheep, and am known of mine.* I felt my unworthiness deeply, and nothing but the words of Jesus could give me joy. I prayed fervently to Him that he would give his angels charge over me. I spent the whole day in prayer; and, as I walked about alone, several parts of Scripture occurred to my recollection, especially the account of our Saviour's being taken captive. The prayer which he offered up for his disciples, (John, 17th chap.) was peculiarly precious to me, and gave me great comfort. Frequently I felt joy in my heart, on remembering our Saviour's words; and that he said to his disciples, *Receive ye the Holy Ghost.*

On the 7th, the fog was so dense, that we could not see whither we were driven. I cried to Jesus, Oh help me! and his words came sweetly into my mind—*Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and*

and learn of me, for I am meek and lowly in heart. Then I felt comforted.

On the 8th, 9th, and 10th, we could see nothing, on account of the fog. I wept, and longed only to enjoy the inexpressible love of Jesus. I remembered how the Apostle Peter was frightened in the storm, and was comforted by our Saviour. Thus, also, he comforted us in our dreadful situation. I cried continually to him to bring us again to the shore: for the thought of my poor bereaved family caused many tears to flow from my eyes; but I felt confident, that they were under the protection and care of our Saviour. I remembered St. Paul's shipwreck; and how for many days he saw neither sun nor stars, and was delivered. Another time, the poor thief's cry to Jesus on the Cross, *Lord! remember me when Thou comest into thy kingdom*—and again, St. Peter's deliverance from prison, when an angel came and said to him, *Follow me*—proved a comfort to me. Thus I also hoped we should be brought out of the great ocean, back to the land. Once I recollected the story of the prodigal son, who had spent all his living, and said, *My father's servants have bread enough and to spare, and I perish with hunger. I will arise and go to my Father*, &c. This I felt was my case, and that I was as unworthy to be received.

On the 11th, when we saw land through the fog, we wept for joy: for it was clearly manifest to us, that we were guided by the hand of our Saviour. We were still surrounded by broken pieces of floating ice. On the 12th, in the morning, we again saw the land before us: but as we did not trust the fragments of drift ice, we remained upon our large field; and, returning into our snow-house, felt comforted in prayer. Having examined more fully whether the drift ice lay close together, it appeared, toward evening, as if we were approaching the firm ice. But just as we were again entering our house, our ice-field sustained a terrible shock, and a large portion of it broke off. We now left it, being quite convinced that the Lord would direct us. In passing over the drift ice, whenever we were in danger, I cried to Jesus, and he provided a way for us till we were in safety.

On the 13th, in the morning, we arrived with our own people, thankful to our Saviour for this wonderful preservation; nor shall I ever in my life forget it.

RICHARD BAXTER.

"Love in his heart, persuasion on his tongue,
With words of peace he charm'd the listening throng.
Drew the dread veil that wrapp'd the eternal throne,
And launch'd their souls into the bright-unknown." BARBAULD.

This great and good man passed through a life of labours, sorrows, and persecutions, to the mansions of endless repose. He lived, he wrote, he laboured, as with eternity in sight; and in words expressive as the finest poetry, declared respecting himself,

I preach as if *I* ne'er should preach again,
And as a dying man, to dying men.

In very early life devout impressions appear to have been made upon his mind. His father said with tears of joy I hope my son Richard was sanctified from the womb. When a little child in petticoats, he would reprove other children if he heard them using profane words. When he grew up he entered on the ministry. He laboured in several places, but Kidderminister was the principal sphere of his exertions. Here his ministry was crowned with atonishing success. After a few active years, persecution drove him from the field of exertion; yet still he laboured, though not to

the same extent; and suffered also.—His own generation was deprived of much of the benefit they might have reaped from a man who may have had equals, but seldom a superior; yet their loss has been the gain of succeeding generations; and Baxter, though dead, speaks to thousands in his invaluable writings.

Like Moses, he chose affliction with the people of God; for a bishopric was offered him, which he refused. When this great and good man drew near the conclusion of life, his last hours were spent in preparing others and himself to appear before God. He said to his friends that visited him, "You come hither to learn to die; I can assure you that your whole life, be it ever so long, is little enough to prepare for death. Have a care of this vain deceitful world, and the lusts of the flesh. Be sure you choose God for your portion, heaven for your home, God's glory for your end, his word for your rule, and then you need never fear but we shall meet with comfort." Never was a penitent sinner more humble in debasing himself; never was a sincere believer more calm and comfortable. He acknowleged himself to be the vilest dunghill-worm (his usual expression) that ever went to heaven He admired the Divine condescension to us, often saying, "Lord, what is man? what am I, a vile worm, to the great God?" Many times he prayed, "God be merciful to me a sinner!" and blessed God that this was left upon record in the Gospel, as an effectual prayer. He said, "God may justly condem me for the best duty I ever did, and all my hopes are from the free mercy of God in Christ;" which he often prayed for.—After a slumber, he waked and said, "I shall rest from my labour." A minister then present added, "And your works follow you." To whom he replied, "No works; I will leave out works, if God will grant me the other." When a friend was comforting him with the remembrance of the good many had received by his preaching and writings, he said, "I was but a pen in God's hand, and what praise is due to a pen?" His resigned submission to the will of God in his sharp sickness, was eminent. When extremity of pain constrained him earnestly to pray to God for his release by death, he would check himself, saying, "It is not fit for me to prescribe—*when* thou wilt, *what* thou wilt and *how* thou wilt." Being in great anguish, he said, "O how unsearchable are his ways, and his paths past finding out! the riches of his Providence we cannot fathom!" and to his friends, "Do not think the worse of religion for what you see me suffer." Being often asked how it was with his inward man? he replied, "I bless God I have a well grounded assurance of my eternal happiness, and great peace and comfort within:" but it was his trouble that he could not triumphantly express it, in consequence of extreme pain. He said, "Flesh must perish, and we must feel the perishing of it; and though his judgment submitted, yet sense would still make him groan." The description of heaven, in Heb. xii. 22, was a most cheering passage to him; he said it deserved a thousand thousand thoughts. At another time he said that "he found great comfort and sweetness in repeating the words of the Lord's prayer, and was sorry that some good people were prejudiced against the use of it; for that there were all necessary petitions for soul and body contained it it." He gave excellent counsel to some young minisiters that visited him, and earnestly prayed for them and for the church of Christ. He was visited the day before he died by a friend, to whom he said, "I have pain, there is no arguing against sense, but I have peace, I have peace." His friend said, "You are now approaching to your long-desired home." He answer-

ed, "I believe, I believe." He expressed a great willingness to die, and during his sickness, when the question was asked how he did, his usual reply was, "Almost well;" and sometimes, "Better than I deserve to be, but not so well as I hope to be." His joy was most remarkable, when in his own apprehension death was nearest. The welcome hour at length arrived, and he died in peace, December 8, 1691.

From the Religions Advocate.

THE AWFULNESS OF THE PULPIT.

A few years ago a learned gentleman of the bar, in Vermont, was appointed to deliver an oration on the 4th of July, and accordingly accepted the appointment.

This gentleman was eminently calculated to perform this honourable task; having received a refined education, and having served some time in the revolutionary war, and since that he has taken an important part in our nation's councils. He prepared for the day with uncommon labour; and his Oration may truly be said to contain the richest materials, arranged with peculiar beauty of thought and elegance of diction. The time arrived—the community had very raised expectations, knowing the ability of the orator—the procession was formed, and the orator took his place, by the assignment of the committee, at the side of the Clergyman of the town, —they entered the house of God accompanied by a large concourse of people to celebrate the national independence—he with the Clergyman ascended the pulpit. After the Clergyman had addressed the Throne of Grace, the orator commenced, with an Oration before him, that would do honour to our best Legislators; but to the astonishment and mortification of the audience he was daunted, and hesitated. He, however, at length proceeded, but with difficulty, and in such a manner that beauty and force were entirely lost. On desending from the pupit, his friends were anxious to know the cause of his disquietude; he said—You know I have stood undaunted in many battles. I have faced the cannon's mouth —and this left arm has been borne away by a shot from the enemy, and I was fearless I have stood in the public halls of my country, and advocated the cause of freedom and of equal rights, in the midst of thousands, without a nerve unstrung; but when I stood in that awful place where the ambassador of Jesus Christ is pleading the cause of sinners, and where eternity and the judgment are matters treated on, as amazing realties, I am, as you see unmanned. To stand in the sacred desk, that awful place where God is so near, is too much for me, I cannot endure it. What a lessen does this give the unfaithful minister, who with the cold heart of a Seneca can preach about religion for months and years without ever preaching one Gospel Sermon. And how can such an one feel, who does not realize the immensity of his responsibility, when he stands as it were between the sinner exposed to an eternal hell and the Divine presence.

AFRICAN PRINCE MORO.

The editor of the Philadelphia Recorder inserts in his paper the account of Prince Moro, which we published a few weeks since, accompanied with the following additional remarks:

"We can vouch for the truth of the article, as we were well acquainted with Prince Moro, and have had several conversations with him on the state of Africa. He speaks English more imperfectly than any African we have ever seen, but still can make himself intelligent. He represents himself as having been educated at Tomoucton,

and he certainly writes Arabic in a most beautiful manner. He composed a history of his own life, and it was sent to some of our literary institutions; but what has become of it we do not at present know. He belongs to the Foulah tribe, and we recollect on one occasion to have requested him to give us the Foulah pronunciation of the numbers from one to ten. We had Park's travels in our hands, and our object was to ascertain whether the words written by Park in English letters gave the true pronunciation. We could discover no variation. We asked him also to give us the names of those places which lay on the river, between his residence and Tombuctoo, and having a map of Park in our hands, we found that he laid them down nearly in the order in which Prince Moro mentioned them. Slavery, dreadful in all respects, appears more so, when we see men of talents and information wearing its chains."

INUNDATION AT SERAMPORE.

We have unfeigned pleasure in correcting the late statements respecting the injury said to have been sustained at the Serampore Missionary establishment, by a sudden rise of the Ganges.

It appears from the latest authentic information, that the report originated in a misapprehension of some accounts *recently furnished* but regarding an event which happened as long ago as October, 1823. An account of the disaster, by Dr. Carey, was published in the August following, but at the annual meeting of the committee on the 21st of June last, letters were read giving a more particular account of the *injury* done by the inundation we have mentioned, which some person hearing, and supposing the event of recent occurrence, inserted in one of the London newspapers the paragraph that has created so much needless anxiety and regret.

N. Y. Rel. Chron.

THE LUMINARY.

LEXINGTON:
WEDNESDAY, SEPT. 14, 1825.

PRESBYTERY AND SYNOD.

We are requested to give notice that the stated semi-annual meeting of the West-Lexington Presbytery, will be held in the M'Chord Church in this town, commencing on Thursday the 22d inst. Also, that the annual meeting of the Synod of Kentucky, will be held in Louisville, commencing on the 2d Wednesday in October.

Communicated.

BRIEF ACCOUNT OF ELIZA M. B—.

[*written by request.*]

Eliza M. B— was born of christian parents, at M—, in Indiana, September 4th, 1822. She was early dedicated to God in baptism, and was a child of many prayers. She was remarked by all who knew her to be an uncommon child in most respects, although nothing was observable in her deportment indicating any seriousness until about two months before her death. She was very forward in every respect but talking, of a mild disposition, engaging manners, and of an active and intelligent mind. She was acquainted with the names of most things about the house; when bidden would select the Bible from other books in the library, and appeared to delight in obeying the commands of her parents. As she was unable to speak except a few words,

no oral instructions had been given her on religious subject by her parents. About two months before her death there was a very visible alteration in her deportment, which indicated seriousness of mind and a soul influenced by the Spirit of Jehovah.

She was not known to partake of any food whether at home or abroad without apparently in a very serious manner asking a blessing. When her father read in the Bible at family worship, she would wish to sit on his knee, perfectly still, and appear to listen with as much seriousness as an adult person, and during prayers would kneel in silence by her little chair; also frequently during the day, apparently in prayer to God. Thus she continued until within four days of her death, when she was confined to her bed by a painful and distressing disease, which she bore with that patience, which astonished her friends and visitors, until Jan. 1st, 1824, when, without a struggle or a groan, she sweetly fell asleep, we trust, in the bosom of Jesus.

"That life is long which answers life's great end."

"Out of the mouths of babes and sucklings God hath perfected praise."

The consoling reflections of her parents are expressed in the following lines, written by her father a few days after her death.

Farewell, dear child, with thee we part,
Although it wounds and grieves our heart;
But death doth call, and thou must go,
And leave thy parents here below.

God lent us thee, and we should pay
What he demands without delay;
Though sore and grievous be the rod,
We would submit and bless our God.

When from the Lord our daughter came,
We thank'd the Lord and prais'd his name,
We pray'd he would her heart renew,
And fit her soul for glory too.

That length of days to her he'd give,
That she a christian life might live,
Thereby enjoy a Saviour's love,
And walk the road that leads above.

No doubt the Lord did hear our prayer,
And did her little soul prepare
To dwell with Christ above the skies,
Where solid pleasure never dies.

If thus he gave our full request,
Our little daughter is at rest:
Her life was long—she did obtain
Immortal life "and heavenly gain."

We would no more, O Lord, repine,
For she indeed was truly thine—
Thou hast done all things right and just,
And in thy Name we still would trust.

A NEW PLAN FOR THE EMANCIPATION OP SLAVES.

Mr. Schoolcraft, in his work entitled "Travels in the valley of the Mississippi," suggests the following plan for the gradual emancipation of slaves in the Southern States. It appears to us to be well worthy of serious consideration, and we are happy to perceive that it is copied with marks of approbation into the African Journal published under the direction of the Managers of the American Colonization Society. *N. Y. Obs.*

"We lay it down as a principle, that whatever a slave earns above the full cost of his maintenance, is procured by the alternate effect of stripes and rewards, operating through a system of judicious tasks. And we think it further capable of demonstration, that more labour is to be gained by the latter method than by the former.* The excitement of a spirit of industry, by allowing the blacks a portion of time to themselves, by giving them work to perform if they choose, and

* The experience and practice of many slave holders in the southern states.

paying them for it the moment it is finished, is no less profitable to the master than to the slave. It also ensures the punctual performance of their daily tasks, as they do not begin to work for themselves until they have finished what their duty requires to their master. To perfect, then, this system of tasks and rewards, which, in some degree, is now in full operation on every well conducted plantation in America;—to render the former as little onerous to the slave as may be, and to make the latter a bare equivalent for the work performed; and to fund the avails of this extra labour in such a manner, as to make it applicable to the purchase of the slave's freedom, is, as we think, the important desideratum in the emancipation of the blacks We will illustrate our views by the following proposition: Every profitable slave, under the strong excitement of a money reward, will complete his task one, two, three, or four hours before the usual time of quitting the field or the work shop. Let him receive a proper compensation for this extra work. But lest he should make an improper use of the money, or spend it in riotous or luxurious living, let every planter establish a Saving Institution, Plantation Bank, or Depository, for the express use of his slaves, in which two-thirds of the avails of all extra labour shall be deposited by the slaves at proper times; and let it be optional with him to fund the remaining third, or to receive it in checks on a plantation store,—which checks shall have no currency off the limits of the estate. In this way, more work will be done than it is possible in the ordinary mode to procure, and the produce of the plantation, the workshop, or the mine, will be enhanced in a ratio corresponding to the whole annual amount paid in rewards. And thus the proprietor, while he enjoys the noble pleasure of promoting the happiness and emancipation of his bondmen, has, at the same time, the additional satisfaction of knowing that he is pursuing the very best means for improving his own fortune.

"We will suppose such a slave as we have been considering, to be worth, in the present depressed state of commerce, six hundred dollars. When his earnings, deposited in Bank, amount to one hundred dollars, he shall have the whole of Monday free from task, to work entirely for himself. He then has two days in the week, including the Sabbath, at his own disposal;—this will enable him more rapidly to acquire, by voluntary labour the second hundred dollars, with which he purchases *Tuesday*. He has now three days, two of which are working days, at his own command, and with these two days he purchases *Wednesday*, and so on, in a progressive ratio, until the whole six days are his own, and he is free! He will enter society with habits of industry and temperance, which are calculated to render him a valuable citizen: and we will venture to assert, that any slave, who is not possessed of sufficient mental energy and firmness to submit to this preparatory discipline, cannot be qualified for, and is scarcely entitled to, the enjoyment of civil liberty."

CANALS AND RAIL ROADS.

Mr. Strickland, the architect, who was sent out to Europe a short time since by the Pennsylvania Society for the promotion of internal improvement, to acquire minute and accurate information respecting canals, rail roads, &c. writes to the managers of the Society from Edinburgh, under date of June 5th, as follows:

"As to the relative advantage of rail ways and canals, there appears to be but one opinion among the ablest Engineers in England: both modes of transportation have been practically

tested, and although much wealth and commercial greatness have been produced by numerous canals, still rail roads offer greater facilities for the conveyance of goods, with more *safety, speed, and economy*.

"It is a matter of little importance whether the surface of the country where they are introduced be level or mountainous; if *level*, horses or locomotive engines are to be used; if *mountainous*, a stationary steam engine or brake is to be applied on the summit; while the ascent is to be overcome at once, by means of an inclined plane. I feel it a duty to state distinctly my full conviction of the decided *superiority of Railways* over other modes as a means of conveyance; and one which ought to command the serious attention of the people of Pennsylvania."

If rail roads have a decided superiority over canals, as stated above by Mr. Strickland, we may expect soon to see them extensively introduced into this country. Philadelphia and Baltimore will doubtless immediately connect themselves by rail roads with the towns on the Ohio, and thus prevent the loss of the trade which would otherwise pass through the Erie Canal to this city. Perhaps New-York may one day find it more enonomical and convenient to be connected by a rail road directly with Buffalo, than to receive and transmit goods through the circuitous line of the canal and Hudson river. We ventured to suggest nearly a year ago that, after all our sanguine calculations, the Erie canal may be in time rendered useless in consequence of the superior advantages presented by steam carriages moving on iron railways. We have seen no reason as yet to alter our opinion. *N Y. Obs.*

INDEPENDENCE OF HAYTI.

The acknowledgement of the independence of the French part of St Domingo by the king of France, suggests many interesting questions. What influence will it have on the inhabitants of Cuba, Porto Rico, Jamaica, and other islands, and our Southern States? Ought the United States to follow the example of France? How will our commerce be affected? What will Great Britain do? There is much speculation in the papers on these and other points.

It is evident that the new king of France has acted with true wisdom in this transaction. In addition to the immense sum obtained for the former proprietors, the provision that French subjects shall pay only half duties for the space of six years, will go far to give to France a monopoly of the trade of the island, and will enable her merchants to establish commercial connections which will continue for a long time after the term fixed in the treaty has expired,

Perhaps no nation will be so seriously affected by the privileges which have been granted to France as the United States. From a statement in Mr. Niles' Register, it appears that our trade with Hayti has been of more value to us than the joint trade with half the nations of Europe. The exports from the United States to Hayti for the year ending Sep. 30, 1824, were $2 365,155; while, during the same period, the exports to Russia, Prussia, Sweden, Denmark, Norway, Spain, Portugal, Italy, and Malta, were only $2 166 672,

The following extract of a letter recently received in this city from an intelligent merchant, who has resided for a long time in Port au Prince, contains some interesting speculations on the state and prospects of the island. We copy it from the National Advocate.

N. Y. Obs.

"The arrangements made with France must seriously injure the English commerce with this people. In future, the French will imitate the English style of goods, and bring them

here, with the advantage of paying but half duties. The army is ordered to assemble next Thursday, to be paid off, when it is expected it will be dis banded. The soldiers will receive their discharge with pleasure, and turn their attention to cultivating the soil. In this event, there will be an accession of nearly forty thousand persons to the agricultural interest and, consequently, a considerable in crease of the revenue, by which the government will be the better able to meet their engagements with France. I thank God that I have lived to see this worthy people take their seat among the nations of the earth. For the last twenty-seven years I have been an inhabitant of this island, and am now the oldest white resident in Hayti. During that period I have been an eye witness to all the bloody and ruinous revolutions which have taken place, and have seen with what devoted patriotism, untiring perseverance, and unfailing bravery the Haytiens have broken the iron arm of slavery, which, for a century and a half, had bound them down to the dust of oppression and bondage.

"It is true France has in this instance done an act of justice, and awakened the Haytiens to joys hitherto unknown. For this proceeding she will command the approbation of all who value the blessings of liberty, and who are capable of estimating the deserts of a people who have, unaided by any power but their own moral courage, literally severed their own bonds, driven from the land the tyrants who oppressed them, and, ri-ing from actual servitude, established a liberal form of government, and a system of laws the best calculated to promote social order, of rational and elevated character. But when I call to mind the innumera ble evils France has inflicted upon the Haytiens, it seems but a poor repara tion that she should be the first to recognize their political independence. History will transmit to posterity a tale of long continued misfortunes, and of horrible, disgraceful, and iniquitous tortures, endured by the Haytiens while under the colonial system, with which no parallel can be found, and for which no commensurate atonement can be made.

"Since the death of Christophe, and from the time Boyer acquired the control of the whole island of Hayti, the claims of this country to be ranked among other independent nations, have been clear and indubitable. To the United States the people of Hayti have long anxiously looked. In the structure of your government, and the general policy of your laws, the Haytiens have found an example which they have been emulous to imitate; and they have not thought it presumptuous to believe that the people of your enlightened country, following the impulse of their own philanthropic spirit, and remembering the political conduct of Louis XVI. of France toward themselves, would have been the first to extend their hand of fellowship towards a people, who, from a state of vassalage, had worked out their own salvation and independence. On the part of the United States it would have been a measure no less politic with a view to commercial advantages, than worthy of the high toned liberality of your national character. It was a measure, the adoption of which the Haytiens and the whole world had a right to expect, in conformity to the principles upon which your republic is established, and necessarily resulting from your character as Christians.

"I am yet unable to say how the new order of things will affect the American commerce. At all events, property will be more secure than it has been for the last 30 years."

GEORGIA AND THE CREEKS.

The general government are disposed to extend to the Creeks that protec-

tion to which they are entitled, and to prevent the execution of a treaty stamped with fraud and injustice. The President has determined to refer the subject to Congress, as beyond his cognizance: forbidding, in the mean time, the survey of the lands; and authorizing Gen. Gaines to arrest any persons attempting it, and deliver them over to the judicial authority. In this he is warranted by the treaty itself, the validity of which is yet unimpaired, as it is but affording them the protection guaranteed by that instrument. The moderation and firmness of our government in managing this business do them much credit. *N. Y. Obs.*

HURRICANE IN THE WEST INDIES.

The Windard Islands in the West Indies were visited on the 26th ult. with a dreadful hurricane. The following particulars are from a St. Thomas paper. *N. Y. Obs.*

The gale was severely felt at St. Kitts, St. Martains, St. Croix, Dominica, and Martinique, but of all the Islands, Guadaloupe appears to have suffered the most. The dreadful havoc committed there is detailed in the following extract of a letter from Basseterre, dated the 29th of July.

"Our unfortunate town and its vicinity, a few days ago so flourishing, presents now only a vast ruin. A multitude of people have been crushed by the falling of the houses, or carried away by the river; we are now about cleaning away the rubbish, from which 150 dead bodies have already been taken out, and among them some of the most notable people of the island. In Basseterre more than 500 houses have been unroofed or entirely destroyed, and those remaining have suffered more or less. The government house, the palace of justice, the register office, the records, the goal, the beautiful hospital of St. Louis, the new barracks, and the king's stores, are entirely destroyed or materially damaged. —Government immediately issued orders to open the harbours of the colony."

At St. Croix all the vessels in the harbour, except three or four sloops belonging to the island, where driven on shore. At St. Kitts the American brig Sarah of Philadelphia was driven ashore, and abandoned in consequence of the injury which she sustained; the brig Edward from New-Haven, and Agenoria of Kennebunk, escaped uninjured. At Dominica many vessels were lost, and among others the Schooner Five Brothers of New-London, and the Eliza, Scull, from North-Carolina At Barbadoes the American brigantine Ramble was cast on a reef of rocks, and bilged.

COMMODORE PORTER.

The sentence of the Court Martial in the case of Commodore Porter, although we believe it accords with the sentiments of the great majority of the thinking part of the community, has created dissatisfaction among some of the editorial corps. The commodore himself, however, is not disposed to complain. In a letter to the editor of the Washington Journal, he says:

"My conduct and my character have both been thoroughly investigated before two Courts of Enquiry and one Court Martial within the last seven months, which has resulted in a full acquittal of every moral offence, and a suspension from duty for six months. I have been tried and judged by my peers, and I bow with deference to their decision. I have endeavoured throughout my trials to defend my honour as became a man, and I trust that I can bear my punishment without repining. No one has yet heard me murmur at my sentence; and until they do no apology appears necessary, for

either the Court or the prosecution.—I do not express a doubt that strict justice has been dispensed to me." *ib.*

From the New-York Observer.

GENERAL BOLIVAR.

We stated several weeks since that the government of Peru had placed a million of dollars at the disposal of General Bolivar for the Colombians. The General intends to devote a considerable portion of this sum to the promotion of education, and has directed his attention, in the first instance, to the establishment of schools on the Lancasterian plan. In a letter to Joseph Lancaster, inserted in a Caraccas paper of the 27th ult. he says;—

"You seem to think assistance necessary to the realization of your beneficial situation: *I* therefore hasten to offer you twenty thousand dollars to be employed in advancing the education of the children of Caraccas.

"I have further to add, that I will with pleasure advance you a larger sum with the like view, should you think that it can be usefully employed."

FROM GREECE.

The accounts from Greece are very contradictory. It is generally admitted, however, that all the statements respecting the successes of the Creeks on the water, are substantially true; but on the land they have met some reverses. The Egyptian army in the Morea has succeeded in the capture of the fortress of Navarino, and are very far from being in a forlorn situation, as represented in former accounts. We do not like to see so many of the strong fortresses of the Morea in the hands of the Turks. *N. Y. Obs.*

ROBBING A GRAVE.

A Doctor Johnson, of New Hampshire, has been convicted of robbing a grave in Andover, in that state, of the body of a Mrs Hilton, and sentenced to pay a fine of 250 dollars. *Ib.*

CIDER.

From the American Farmer.

Directions for making sweet, clear Cider, that shall retain its fine vinous flavour, and keep good for a long time in casks, like wine.

It is of importance in making cider, that the mill, the press, and all the materials be sweet and clean, and the straw clear from must. To make good cider the fruit should be ripe, (but not rotten) and when the apples are ground, if the juice is left in the pummice twenty-four hours, the cider will be richer, softer, and higher coloured; if the fruit is all of the same kind, it is generally thought that the cider will be better; as the fermentation will certainly be more regular, which is of importance. The gathering and grinding of the apples, and pressing out of juice, is a mere manual labour, performed with very little skill in the operation; but here the great art of making good cider commences; for as soon as the juice is pressed out, nature begins to work a wonderful change in it. The juice of fruit, if left to itself, will undergo three distinct fermentations, all of which change the quality and nature of this fluid. The first is the vinous; the second the acid, which makes it hard and prepares it for vinegar; by the third it becomes putrid. The first fermentation is the only one the juice of apples should undergo, to make good cider. It is this operation that separates the juice from the filth, and leaves it a clear, sweet, vinous liquor. To preserve it in this state, is the grand secret; this is done by fumigating it with sulphur, which checks any further fermentation, and preserves it in its fine vinous state. It

is to be wished that all cider makers would make a trial of this method; it is attended with no expense, and but little trouble, and will have the desired effect.

I would recommend that the juice as it comes from the press, be placed in open headed casks or vats: in this situation it is most likely to undergo a proper fermentation, and the person attending may with correctness ascertain when this fermentation ceases; this is of great importance, and must be particularly attended to. The fermentation is attended with a hissing noise, bubbles rising to the surface and there forming a soft spungy crust over the liquor. When this crust begins to crack, and white froth appears in the cracks level with the surface of the head, the fermentation is about stopping. At this time the liquor is in a fine, genuine, clear state, and must be drawn off immediately into clean casks, and this is the time to fumigate it with sulphur. To do this, take a strip of canvass or rag, about two inches broad and twelve long, dip this into melted sulphur, and when a few pails of worked cider are put into the cask, set this match on fire and hold it in the cask, till it is consumed; then bung the cask and shake it, that the liquor may incorporate with and retain the fumes; after this fill the cask and bung it up. The cider should be racked off again the latter part of February or first of March; and if not as clear as you wish it, put in isinglass to fine it, and stir it well; then put the cask in a cool place, where it will not be disturbed, for the fining to settle. Cider prepared in this manner will keep sweet for years.

It is certainly of great importance to the people of America to cultivate the fruit that is natural to the soil of their country, and to make the most of the fruit which the soil produces, especially when its produce is an article of value and of great consumption in the country.

CAUSE OF THE BIBLE.

A writer in the "Christian Register" expresses "unfeigned surprise," and much dissatisfaction, that Mr. Waterbury, Agent of the *American Bible Society*, should have been invited to preach in Dr. Channing's meeting-house in behalf of the Society whose cause he pleads. "What possible interest," he inquires, "can Unitarians have in the National Bible Society, constituted as it now is?" Just as much interest, it may be replied, as they have in promoting the circulation of the Scriptures without note or comment.

The complaint is, that the officers of the American Bible Society are all of them Orthodox. Let us see, then, how much difference it makes, when a Bible Society is chiefly under the control of Unitarians. We refer to the Massachusetts Bible Society, which centres in this city. Its receipts, as stated in the last Report, from June 2, 1824, to June 8, 1825, amounted to $703, 18. Of this sum, $500 were a donation from the Hon. Wm. Phillips, of the Old South Church, and $124, 29, collected after the Anniversary Sermon; leaving $78, 89, as the whole amount of donations and subscriptions during the year. But of this sum $38, 50 were paid in by persons reputed orthodox. So that the united benefactions of Unitarians to this object during the last year, (exclusive of the collection, which we will suppose was chiefly contributed by Unitarians,) may be stated at *forty dollars and thirty cents!!* The receipts of the American Bible Society during about the same period, amounted to $46,500; and of the British and Foreign Bible Society, to $417,555.

Bost. Rec. & Tel.

FAITH.

Faith is able to swim upon those deep seas with delight which the line of reason could never fathom.

POETRY.

From the Christian Mirror.

TO INTEMPERANCE.

SOURCE of misery on earth,
Author of ten thousand ills,
Grinning in thy horrid mirth,
While thy hand the deep grave fills,
Spread thy dragon-wings and fly
Where thy form man ne'er shall spy.

Hence, with all thy haggish train,
Discord, poverty, and death;
Mourn the millions thou hast slain,
Mourn them with thy latest breath.
Cease on man thy ills to pour;
Hence, and trouble him no more.

Hie to some dread yawning cave,
In some dreary mountain's side,
Or, below the troubled wave,
Sink where plummet never tried.
There in darkness hold thy reign,
Never visit man again.

——:o:o:o:o:——

A FAIR OFFER.

Make, says Dr. Franklin, a full estimate of all you owe, and of all that is owing to you. Reduce the same to notes. As fast as you can collect, pay over to those you owe; if you can't collect, renew your notes every year, and get the best security you can. Go to business diligently, and be industrious—lose no time; waste no idle moments—be very prudent and economical in all things—discard all pride but the pride of acting justly and well—be faithful in your duty to God, by regular and hearty prayer, morning and night—attend church and meeting regularly every Sabbath, and "do unto all men as you would they should do unto you." If you are too needy in your own circumstances to give to the poor, do whatever else you have in your power to do for them cheerfully—but if you can, always help the worthy poor and unfortunate. Pursue this course diligently and sincerely for seven years, and if you are not happy, comfortable, and independent in your circumstances, come to me and I will pay your debts

ANECDOTE OF DR. FINLEY.

At the late anniversary of the Nassau-Hall Tract Society the Rev. Dr. Miller related the following anecdote of President Finley.

I remember once, said Dr. M. to have witnessed a scene in which President Finley was concerned, and to have heard a speech, from his lips, which I shall never forget, and which appears to me peculiarly applicable to this subject, and to the present occasion. Happening to be with him at the house of a common friend, a gentleman came in who was known to be soliciting donations for an important religious object in a distant part of the country. The gentleman spoke familiarly of the subject, and of his being authorized to solicit donations for it; but the persons present being chiefly clergymen, he did not appear to expect any thing from them, and, therefore, did not exhibit his subscription paper. When the greater part of the company had withdrawn, however, Dr. Finley, approaching him, said, in that mild, unostentatious manner for which he was remarkable—"My friend, let me see your paper. Why are you so backward to produce it? It is true I have but little to give; but I consider it a privilege and an honour, as far as the Lord affords me the opportunity, to have, if it be *but a single nail*, in every edifice that is going up for Christ."

RESIGNATION.

Christian resignation is very different from that stoical stubbornness which is most easily practised by those unamiable characters, whose regards centre wholly in self; nor could we, in a proper manner, exercise submission to the will of God under our trials, if we did not feel them. NEWTON.